

Meeting of Monday, January 2nd, 1967.

M - 1106

Group II

Such anxiety, huh? Notwithstanding the holiday. Good for all of you. Wonderful. Have a good year, for all of you. I don't know how you imagine it, and what you really call good for you. There is only one good, you know. As far as Work is concerned, whenever you make an attempt, that is good. When you don't make an attempt, that is not good. That is the distinction you have to make when you are serious about wanting to work, and wanting to develop or grow. If you don't make that distinction, you will always look at the times that you don't work as something that, "Well, all right, it doesn't matter." It should really matter.

It does not mean that you can work all the time, and that you can be reminded even to have the thoughts or a feeling of wanting to be conscious. And still there should be, when you are in that kind of a state when you recall that perhaps you should have done something that is an obligation, and you know you have not done it, that you feel a little uneasy. So when I wish you a good year, I hope you will have many moments of uneasiness, of really coming to yourself and say, "What is this kind of a creature, wanting to stay the way it is on earth, and doing whatever is necessary on earth, and dying also on earth without any further results?"

Or, if you don't consider it that way, is there something in man at the present time which belongs to his outer life, his ordinary manifestations, and that what belongs to his inner life or his spiritual welfare? That even at any one time you consider that, without bringing in the possibility of dying, that at least during the time that you are alive, you make a distinction between how to live, and what is a good way of living, and what is really a bad way of living.

The constant difficulty is, of course, that you are in ordinary life, and that it requires you to behave in a certain way. And that for that reason you have an excuse because you say you cannot wake up when you are engaged in something that requires your partiality. And of course you are quite right; because it is extremely difficult for anything that you want to do correctly, that you even could have something else existing which remains impartial to you doing it. And still that is exactly the whole problem: that something starts to grow in you parallel, at the same time existing as that what takes place in your ordinary life. And it does not take away from ordinary life anything; and you don't have to withdraw from it.

So that the difficulty is to start to build up something when everything around us, of course, is contrary to it, and almost has an animosity towards it. It looks at it as an intruder, as something that doesn't belong. And it is true. It does not belong on earth; it does not belong to ordinary man. (Door-bell rings)

Who is it? Will we be lenient the first part, the first meeting of the New Year? Yes, let's - (Someone: Please.) Certainly, yes, - snow, winter, ice, car breaking down, fan-belt not functioning, forgetting the money for the toll, having to go back. You know. I wonder who it is, though. The question is, who are we lenient to? Huh? Who are we lenient to? Phyllis, of all people! (Phyllis: Yes.) You know, you are an expense to all of us. You know, it is very much like traffic. You stop your car in order to let someone else go to the left or right, and a whole slew of cars back of you, they have to stop. You exact from them a payment because you want to be nice to someone. So when I am lenient, all of you pay. Sit down, Phyllis.

So, now, what will we do in this New Year? In the first place,

I would like to ask you when you do come now to Monday, that the rules are that you come as often as you can regularly, that you don't skip, and that you don't consider this just a little bit of something that you go to when you have time. That sometimes maybe you don't have time, and you have to make arrangements that you still can come so that it is worthwhile for you. So that there is something in you that starts to consider this important. And when you still have an idea that it is not important, again and again I must say that you should not come to Monday, because I would like people who want to work. So that if we do talk about Work, that everybody can agree that it is part of their own life which is being discussed. And it is not just something that out of curiosity you come, and that you hear me or see me sit here.

And as I have said now before, I am going to change that slightly, because other people also have to work, and they have to learn. And there are people who wish to learn; and they will have to use you, those who belong to Monday, as objects for learning. So you have to supply a certain amount of information from them, so that they, - and I call that now 'they' as an intimate group representing the Tuesday people who are in Work already a little longer, and who have committed themselves to the necessity of wanting to work, - that they can profit by your presence, and that you, as wanting to learn how to work, have questions which they then can answer, in which I will play a very small part. And as I said, I think, the other week or two weeks ago, I will sit in the audience and do exactly like the Romans do, just sit and eat from the table as presented by those who are then in charge.

The accent has to be more and more on the possibility that I am not here all the time, and that as far as you know the present

plans that I might have will take me away every once in a while from New York. And I hope then that you can then find out what it is to be without a leader, or without someone who readily talks and talks and talks about any kind of a subject under the sun. I think it's very necessary for you also here in New York to learn what it is to be without me, and that out of that particular experience something will come for you, hoping then by means of coming here and having the proper attitude towards Work, you will help maintain it. Looking ahead, you see, it is a question that regardless of whatever we may have as tapes and things that are available to all of you if you wish, even at the present time, that then you start to realize what it will be after I die. And I will bring this up time and time again, not having any idea that I will die. I surely don't have that, or I would let you know sufficient time in advance. But that regardless of that kind of a fact that might happen, and without any question will happen some time in the future, that the emphasis for you is not on me dying, but on you remaining alive. And that this question of being alive, being reminded that someone might die, is simply that you accept the opportunities which there are for you while you are alive, in order to build something of your own by means of Work on yourself.

You have to realize this more and more that you are building something new, something different, something, as I said, not of this earth, something that really does not belong on this earth, but nevertheless is tolerated on this earth as a stepping-stone towards something that really belongs to the fulfillment of your life, even if it is on earth. And that Mother Nature may not help you, that at least Mother Nature will not oppose it if there is sufficient wish on your part to start to build something regardless of whatever she

likes or dislikes. This is the whole point whenever I try to tell you how to work more, and how to become more serious about this whole question of your inner life, that then you use the opportunities which, you might say, are given to you, and to which you are willing to come for your own good. That with that you have the proper attitude in wanting to continue regardless of who sits in this chair. And that that has to be alive in you, and that I hope that gradually it will be so alive that nothing will take it away any more, and that you for yourself know that it is a kind of a necessity to want to continue with it; and not all the time be reminded by me, or giving you the answers, or waiting until you can ask a question; and then I will answer you.

There will be a time I won't answer you. And you will have to be on your own, your own feet. You have to walk like a man has to walk, in life. You have to grow like a man must be in life. You have to have relationships among yourselves as man and man, or man and woman, or woman and woman. And the proper place regarding that, for whatever it is, that you have now as obligations, of the kind of thing, that you say, "Yes, I am a man; I am a husband, I have a family, I have children; I have obligations to meet in daily life, in my profession. How will I be? What will be possible for me to fulfill the obligations in ordinary life in the best way without spending too much energy, without losing too much, and remaining responsible for the kind of things that I know I should be responsible for, using that whatever there is as an opportunity." I say sometimes, God-given. Because after all your inner life is given by God to you.

The meaning of God is not something that is so far away. It is for the time being that what is you in your best moments, even if that is still a little unconscious, and even if that perhaps is not

clearly defined as something that, you might say, like God, could stand on his own feet. And that perhaps it is at the present time still quite impossible to have any idea or a concept of what is meant by His Endlessness. That nevertheless there is something in you that is much more alive than that what is now simply instigated by ordinary affairs as the way you live and the way you are affected by the ordinary impressions which come in through you by means of your sense organs, - that what makes you a human being on earth, walking and doing this and that and the other, whatever is required of you. But that gradually in this, in this particular personality, something starts to develop which you can call conscience if you like; or sometimes that you know has a deeper meaning. And then you say it is like something as if not from this earth, as if perhaps out of Heaven, or that what is the voice of God for you, that what is your real conscience, with which you would like to work, and with which you would like to be in life so that you can depend on it, that whenever you call on it, it is there. And it is there ready to you, to talk to you and to give you advice.)

You remember I said some time ago that God has a telephone number. But it is unlisted. And the trouble is that we don't know what the number is, and that no one is going to give it to us. Because no one who knows it is entitled to give it, - that one has to find it oneself, and that constantly you have in work a possibility of discovering it. And if you then sometimes, almost I would say, 'by hook or by crook,' discover what the telephone number is, and you call it, and it answers at a certain time; not only that you are quite happy, and that you promise to be faithful to it, and that you will never forget it, and so forth, - you always forget. Every time at the end of the day you forget this unlisted number. And

every morning you get up again thinking, "How was it? How could I call God? Where was He yesterday? He was there; but today He is not there." And again you have to work, because this is the condition of life, that it makes you forget that kind of a telephone number. Simply because we have no memory. We do not recall the fact that we have an inner life. We are forgetting it time and time again because of the necessities of daily life as we know it, and as it is required for us to live in accordance with that, which of course is all to the good as long as we are on earth. And that is the requirement of living on earth.

But how do I at times when I know even that I think about it, and I know that it is necessary to do something? I still sit. I stay in my chair. I want to contemplate. I want to read a nice little book about, yes, maybe sometimes Jehovah, sometimes about Buddha, sometimes about Christ. Sometimes I want to read about Christianity, how bad it is, how the people in general don't keep the ten commandments at all; and that they don't know anything about what the Bible really means. But of course you do; and you sit. And you keep on sitting, and contemplating, and enjoying this marvellous kind of a philosophy, or such and such kind of a religion. And all the time you have an idea that you're in contact with God because you happen to read something that you enjoy. Of course God is so far away from you even when you read the Bible that you don't know it. And you're quite stupid to assume that God is answering the telephone at such a time. He doesn't even know. And if you think you are ringing it, He lets it ring because He knows it's the wrong number. It's very seldom that you know the right number. And when it does happen once in a while, which of course can be made possible for you if you do work, if you

really are serious about trying to wake up, the telephone number is only discernible when you're awake. Almost I would say the telephone number is written in indelible ink; but it has disappeared. It is invisible to you, simply because you have no eyes for it. And only when the "I" is there, can it be read. And then for the moment when the I can see it, that telephone number of course is then in your consciousness. And at such a time you can call it, and God answers by way of your heart, entering into that kind of a wish; so that with that ~~with that~~ and God's help you have a conscience which tells you at that time what to do, or in any event how to try not to do what ordinary life sometimes commands you to do.

These are the distinctions that one gradually has to make. But as I say, unless the I is there, there is no I (Eye) to see, to read what is invisible for ordinary man. To bring that to the foreground and to see what kind of a solution there is in order to make this invisible ink visible to you, so that you then can recall, and call God at the time when you knew, after you have made that kind of an effort: this is the requirement of man.

And you can say, "unfortunate". Why aren't we all born with a golden spoon in our mouth? Why is it that we have to work for a living? Why can't we exist like sometimes very simple people can exist when their requirements are so simple that it can be satisfied by living under a coconut tree and have enough food for a whole year? Food for ordinary man, yes. In that kind of simplicity it would be possible for an individual to exist the way he is, and then in that kind of simplicity gradually realize what is really that what is beyond his own activity, simple as it is for him. That he then starts to realize, being completely shorn of all the different things as



what we call now the necessities of life, that he then in that kind of simplicity can meet God any time that he wishes through the means of his artizanship, his ability to be able to work, to do, to do certain things even in a limited sense; like an obyvatele remains constantly a very simple kind of a person.

But we are much too complicated. And that is why we sit in a chair thinking and falling asleep, also physically every once in a while because there are so many things to think about. And we don't want to get up even if it is difficult for us to get up, than only putting a little stick on the fire in order to keep warm. Even that we sometimes don't want to do, because it is much more smug to sit and to think about the possibility, - and perhaps getting a little colder. But we make an adjustment to that.

To be up and doing. All of you look at how you get up in the morning. Try to see what happens when there is a little bit of that ordinary consciousness waking up in physical life. How do you get up then? Quick or slowly? I will admit that there are different things of course for different people, and that sometimes one has to go through a little twilight. And that perhaps it takes a little longer before one makes an adjustment, or that the sleep has been very deep, or that there is something that is still lingering in the body that still requires a certain attention because it is so nice in a warm bed; and we don't as yet want to take the covers away and jump out of bed.

If only we could learn how we are! - starting out early in the morning, it will give you a picture of what your day is going to be. And not only that, it will give you a picture of how you are as a personality. That you cannot sometimes open your eyes

even; that they are completely glued together because there is so-called sand strewn into them by the sandman the evening before. Everything that you have done during the day, which makes you so tired, and then you're so entitled to sleep a little longer because you don't realize what it means to thank God for the fact that you are alive. That somehow or other you are revived out of a sleep of hypnotism, this kind of dreamy state during the night that is like a hypnotic state in which one is simply under the influence of something that you cannot control; and that fortunately for some reason or other the body reasserts itself when it apparently has had enough of that kind of thing, and is again healthy enough to open your own physical eyes.

And then for you, where is your, at that moment, your consciousness? And what makes you get out of bed if you don't have any conscience at all? What is it that you expect from that day when you wake up? What is it that you look forward to? And thank God you have a chance to look forward to something. Or what is it in your regular affairs? You, - and I say now, this is like a task. How will you get up tomorrow morning? What excuses will you have to just stay in bed just a little longer? Or wait until the alarm clock goes off? Or, if it has gone off, you hope that it might ring again and again, or that you are lucky, or whatever it is.

Study yourself a little bit. How are you at the first and starting a day? On that will depend how your day will be, because that will make your particular start from a certain plateau. When you wake up quick, when you know you're alive, when you know you have ambition, when you look forward to the possibility of doing something, - something about yourself even unconsciously, something that is uppermost in your mind already; that when your mind is free, that it can start

to function. What are the first thoughts? Again, this is another question of how do you wake up. Are the thoughts mundane? Are the thoughts of the flesh, carnal? Are they to some extent holy? Are they adjusted to His Endlessness? Are they focussed about the possibility of an inner development of yourself of something that does not as yet exist? Or is it constantly that what has existed, and then keeps on during the day repeating itself in all kind of manifestations with which you are completely familiar? What is there new in a life when you wake up in the morning, that you will add to your life that day something that has not as yet happened, something that you wish to create, something that you feel has to be created because it is alive in you?

This is the way you have to learn to look at what you are as a person, as an ordinary, simple personality, a living human being engaged in ordinary life. Professional work, - sometimes you dislike; going by the subway, and you hate it because it is crowded. Trying to take a taxi which never comes. Or it is raining or snowing. Or if you're in the country, that you have difficulty in starting the car. And all the difficulties of course that you will complain about. And when you happen to live together with someone, someone else is no good because the eggs are not fried correctly, or the milk was spilled on your saucer. All these kind of things, they belong to your life as it is at the present time. And this is where you have to start when you wish to work, because that is the material which you have to use. That is your laboratory. That is your material for you to do the experiments with. And you, something of you, has to become like a chemist, running a research of some kind regarding yourself; trying to make a new product, a new product of yourself,

a new kind of manifestation of yourself, a new way of making an inroad into that brain of yours, a new way also to try to establish a possible rate of vibration for your heart, so that your emotions can start to function, perhaps a little abnormally, but at least expressing to some extent the form of life that is in you.

This question, when you open your eyes and before you get out of bed even, that you say, "Ah, thank God I breathe, and I happen to know it." Because during your sleep you're not even conscious that you are breathing. That state, that kind of a division between the sleep physically and waking physically, - half-way we call it - simply it is not as yet complete awakeness. But at least it is something which is useful in daily life in this world and on this earth in the tasks one has, the different obligations you have to fulfill.

After you now know, after you see yourself at that time, after you now recognize this is you, after you have paid enough attention and perhaps thanked God that you are alive again and again - -, And this I say is daily occurrence because it is so damned monotonous to wake up every morning, and to have to do this and that simply because it is forced on you, and you happen to live under these conditions. And sometimes you hate them. You dislike them. You're not in agreement with them. You wish you could change them. And sometimes even you have the effrontery to pray to God that He will change it for you.

You are the person who will make your soul. Your soul at the present time of course does not exist. There is absolutely no reason for the existence, because in the first place we were not born with it, and in the second place Mother Nature does not allow you to have it. And only by hook or by crook is it possible to find out how to make one. Because as far as earth is concerned and the existence on

earth, you don't need a soul whatsoever. And as far as dying is concerned, "Après nous le déluge." You don't care a damn about what is happening to your body or to anything that might continue to exist after you die, when the accent of your life is still on the periphery of your living at the present time. It is only when that accent, that point of gravity is changed a little bit towards the inside, and more and more towards the reality of what you are, that you become really concerned about something that also ought to wake up at the time when you physically wake up. And that together with this first being awake and opening your eyes, that there is something else that also starts to form.

It is still a period of gestation. Don't think for a moment that the I is built so easily, and that it doesn't require a long period of work on it, as it were, or providing opportunities. Because for a long time the little I remains in the dark. It is still covered. It is still conceived with the thought and the wish that I knew I ought to do something about myself, and that I make feeble attempts with that. The longer period that may be necessary to overcome certain other thoughts and feelings, things that are not in agreement with it, the longer it will be that this dark period will last. But ultimately it has to be born. You see, we are in that state. We are in the state of wanting it to be born, to make it apparent for ourselves. Almost, I would say, so that we could take it outside of ourselves and look at it and say, "Here, this is my I." It is my creation. It is that what I believe in, because ultimately it will act like a son and a daughter will act after they are grown-up, in order to help their father and mother; since they are grateful for the existence of themselves, because their parents have taken care of them. In the same way the little I, small as it may be, gradually starts to grow;

and then will take on ultimately the responsibility for the life of those who have created it in the first place.

This is what I mean, when you wake up in the morning. What is this kind of a ritual that I believe you have to go through, what I think that is necessary for a man to be what really belongs to him? What is his obligation when he does wake up? And not just be satisfied by physically opening his eyes, and getting out of bed and dressing; and perform all the little functions that are necessary to make a good appearance on the street or at the office; or to eat a little bit in order to satisfy his stomach.

When does one start to think about the possibility of one's inner life waking up? This for all of us is an indication of how serious we are. And it is entirely up to your own conscience to find out for yourself in what class you belong. Where is it at the moment when you wake up and get out of bed? Is it there? Is there a sign on the wall that reminds you? Is there - sometimes I call it a wet towel on the bedside, so that when you step on it that you are reminded of something maybe you have forgotten? That then you say, "Ah, I do remember myself." How long does it take? At what time do you recognize the necessity of paying attention to it? How much of the ordinary time do you have to go through before that happens to come as a thought or a feeling? And even then, happens to come?

What is it if in the evening you make up your mind that the next day is going to be different, because you want the next day to be helpful to you, and you want to understand that day better than today? That for that you have an obligation to try to make tomorrow different because today you have a thought that it might be different. If you don't have the thought, tomorrow will be exactly the same monotonous

routine of repeating and repeating; and acting and reacting, and being constantly on the same kind of a level as today and as yesterday, except for a little bit of added maturity which you might get by rubbing together with a few people, from whom you probably will take over some of their idiosyncrasies.

This question of how does one wake up at what time, and then for what? In order to be reminded by that, all kind of little things and tricks you probably could employ. But that what has to be alive in you is that the necessity for wanting to live becomes apparent because it was implanted there the evening before. You go to bed with an idea that you could be awake. I know now I mean by that the second awakening. It is like a renaissance, not a naissance. It is that what again is being born: that at that moment everything that has gone on as a thought or a feeling process in connection with the possibility of having an I, at that moment, by waking up to it, it is born and sees, for that one moment at least, light. And not ordinary daylight.

It is at that moment it sees something that does not belong to this earth. And in general we say it happens to see God - at that moment. It loses, of course. It loses that contact because it is so surprising to find God next to your bed when you get up. One is bewildered and overwhelmed by it. One doesn't want to believe it. One doesn't believe that it is even possible for man to have that kind of an experience until it happens to one hundreds and thousands of times. So that then the familiarity with that kind of a possibility existing, and at the same time one's ordinary life continuing, with your ordinary activities of daily beginning a day, of the dressing and of the eating, and of the going to one's office, - all of that then can be accompanied by something that every once in a while

appears. And it is there. Then. At a certain time it is not there. And still it will continue to wish to become known, because that is now the requirement of its existence in life by someone who wishes to create it.

This form of life, of course, it is very strange. It is strange that it still remains in existence. Because you could say that if it were born, it has to continue to breathe. Otherwise it would die. So this indicates that this what exists always must exist. And that the problem is that we don't see it. This is of course the meaning of His Endlessness. And it is the meaning of the telephone number to God. Whenever one telephones, it is answered. That is, it is always there, but I don't know because my eyes are closed to it.

And it is not a question that I create that what already exists. I create the road to it. I create the openness on the part of myself so that I will receive at the time when it could be received, something that exists outside of me. And I call it then, for lack of a better word, Infinity existing within the range of my finite perceptions. When I can open my "Eye" (I) this once, one eye only, - not two; it is not a question of focussing. It's a question of being open to that what enters. Sometimes it is called the 'third eye', as if it is placed in the middle of one's forehead. And then by means of that entry, that there whatever may be as forces from the outside entering into one, - the idea of a chakra in your forehead which allows certain forms of energies to enter. It is only part of the picture as far as the chakras are concerned, because there have to be several in order to make a completeness for oneself, in order to be affected by the totality of such material existing. So that the forehead is not the only one. The one in your chest is a necessity also in order to help



your heart to start functioning.

This question of "I": when it exists, exists all around you. It is not just something that is at one particular point only for the sake of making it a little easier to understand. One says it is as if an "I" is above me, and it is as if an "I" is back of me, as if an "I" exists in me at a certain place in my intellect functioning now in an objective sense. You see, these are only means in order to bring it home to one how to start and what to do. But the reality of the contact is that at a certain moment I knew that I am something, an awareness of something, an awakening of something which does not at that moment require any of my ordinary functions. And this way I can express it that then I am, you might say, bathed as if in light without a shadow; that the totality of the atmosphere of me surrounding me now is at the present time lit up with a certain quality - I've called it "I" - which then at that time penetrates all of me at that moment. For that reason that what I am at such a time is lighter in density. And it is then as if lifted away from earth, as if at such a time I walk, not on air, - I call it conscious impressions of a third form of feed which will help me to reach a higher level of being, even if for an instant, even if perhaps a moment, even if with great intensity it can be maintained for a little longer. At least during that time I am really a man and I knew it, because I will never forget.

These are the problems that you face in this year. That is why I talk about it now, because every time we will talk about Work, and Work on yourself. It is the kind of a concept that you know you have to have clear in your head to know what you can expect, to know also the reason why you wish to work; to know that if you work that there is a possibility in you of a change of a certain kind, without wish-

ing and without - unable even to wish or to describe what ought to take place. Because you don't know what it is to be conscious. And all you have to do is to leave it, - again and again, I say - to "I"; or perhaps leave it to God to transform you, to convert you, to affect you; to make you into a different kind of being, as it were, preparing you for the road up away from earth, for the road, preparing you to be free from the bondage of this earth.

You see, you cannot look at this kind of work on yourself in any other way than religiously, because it has to have the quality of your heart. If it doesn't have that, it will not do you any good. Because all the different formulations in your head will not buy you any heavenly bread. They will not give you manna. They will not even give you ambrosine (ambrosia), or not even nectar. They are still, so-called, for the gods. But they are still served on earth from the Mount of Olympus to these we call gods by these creatures we call Hebes, who still belong to this earth as if they are angels for us. What we wish is to be served by ourselves as a conscious man, to give that what is needed for his personality to grow; and to grow out of this state of this kind of bondage into becoming a harmonious person, a person who really - I call it now an individuality - who starts to resemble God in his manifestations as a three-unit man.

This is really the requirement of a person: to see how his day is going to be divided, and how in his day he has to have the three possibilities which are for him as a possible development of any kind of a function or organ in him; and to protect them and to develop them and to help them to grow in the direction, - in whatever direction it may be that he is capable -, and to have an open Eye (I) for that kind of a possibility for himself.

What he is: this is what I think about, what I continue to meditate about when I have wakened up to the fact of my existence. And that then at such a time in the morning when I'm still a little bit freer than perhaps may be possible during the day because I have not as yet been engaged too much, and to become too involved as yet into the different things that I ought to do as far as Mother Nature is concerned; that still at that time, having that kind of a freedom, that I start to think: "What will it be today, now in accordance with that what God has given, or what He would require? Or what, if I understand it correctly, Christ would want me to be?" Or that even, if I don't want to go as high as that, that what is becoming to me as a man, and that what I believe in as an ideal that I've set ahead of me, hoping that as an aim that I constantly can strive towards it; and that whatever I do during the day will be colored by that kind of a quality which, when I am mistaken or when I feel a little bit away from it, that I can recall and bring it back and hold it then at such a time in front of me, like a crucifix, towards which I then will pray at the possibility of: this is what I wish.

At such a time when you sit, when in the morning you allow yourself a little time, because you must not be in a hurry - the day is long enough. And if it isn't long enough, make it a little longer by getting up a little earlier. And when you then wake up to the knowledge that you have a task, a little task - it is very small. Ten or fifteen minutes of a day is a very small time section of the totality of the eighteen hours that you otherwise would spend, so-called walking on earth. And that that particular little time that you come to yourself, and that you start to visualize: Here I am, God's child. Here I am, human being. Here I am, potential. What are

abilities of me, not as yet developed? What can I do to bring about better understanding, more reality for any one of the three centers, of which I am capable? And what should I feed now? Physical, with a little bit of food? All right. Emotional? What is there today that can feed me emotionally? What is it in which my feeling, sometimes going over into an emotion, can actually receive a certain form of food for the building in myself of that what perhaps is incomplete, but at least is hungry?

And that what is my mind, what will I fill it with? What kind of things are necessary? What, you might say, I can do without. What is it that I really consider good kind of food for me, so that that what is brain matter, and what is now in the form of energy, and the usage of that kind of a machinery for which I am responsible, that it is not misused in following all kind of nonsensical ideas which I know will return constantly to the same point I started from without any particular rhyme or reason? How much will I allow myself to be unconscious? How much will I allow forms of energy to be spent by me during today without any control? What is it that I can do if I could regulate a little bit more of that what is available? So that in my mind, clearheaded as it ought to be because I have slept and I have wakened up, - and I am now on my road to become a man. And for that I say that my intellect will be the standard-bearer for that what I will consider my soul, for which I now pledge myself to spend the energies that are available to me in the best way I possibly can.

You see, your conscience enters into this ten or fifteen minutes, your conscience regarding your day, your ordinary day, your day on earth, the day that is given to you. I call it 'given' because who

knows when you will die? And maybe tomorrow morning you may not be here. It is not that I am particularly pessimistic about it. Only it is a constant miracle that one wakes up. And then what is the meaning? Opportunities? Do I consider moments of existence opportunities for development? Of course I won't. I know that. Too much goes into the maintenance of ordinary life. But let me allow during the ten or fifteen minutes at least a few possible times that I think I will make an effort of some kind during the day in my work, in going towards it, in coming away from it, at lunch, in perhaps talk to a few people, in the evening or what I am planning to do. So that if at the end of the day I make an account of it, I would almost say that I need not be ashamed. That I know my limitations; that I don't expect more than I can give. But that I still hope that if I'm honest and serious enough, that then at the end of the day I will admit that perhaps I could have done a little bit more, and that perhaps tomorrow, if I really wish, I could do it. And perhaps I know that I cannot do, and that I have the best of intentions; and somehow it doesn't work out.

All of these kind of things come of course into one's head during the morning early, during the day when I happen to wake up, or when I have set a task for myself that at certain times I wish to wake up. And in my daily life, not in any particular time, you might say, that I set aside; unless it happens to be for a certain exercise, in order in such a period to concentrate in acquiring a certain form of energy in a concentrated form. Maybe for that it is right.

But otherwise where is my Work? It is in that what my hand finds to do. It is in that what my heart wishes to feel. And it is in that what my mind, my head - the three H's, you see: hand and heart and head - is willing to devote its time to. And such consideration, the

contemplation then, - what Gurdjieff would call the lights of Karatas - of the possibility of man becoming that what he is now potential, actualizing all the opportunities he might have and which will come his way, by a wish in himself to want to wake up, to grow up, to be, and to be on a level which is for him more desirable simply from the standpoint of permanency.

I'll say again you cannot look at Work without becoming religious. And without falling in any way into sentimentality, religiousness in this sense means that something in me is alive. And this aliveness has to be seated, has to find its place in one's heart with a real wish that I know that that what I am is not right as yet. But the hope that I know also that I have and I believe, that is the knowledge that it can be for me if I wish; that I can work when I really wish. I can. When I can, I will do. And when I do, I will become a Man.

This is the promise, the promise of the Promised Land, of that what is ahead after forty years of Work. Maybe then I can cross over into the Holy Land. Forty years in one's life is not so long. When one starts early enough, we build many things over a longer period than that. If you want to insure your income so that you can retire at the age of 60 or 65, you start early and then you put it in the bank, so that by compound interest it will give you more than three times the original amount you have put in. It is the same kind of a thing. I wish to work now in order to be able, by means of this kind of Work, to compound my interest. Whenever I work again, I work with that what already has been worked on. And then it starts to multiply in such a strange, almost unbelievable kind of a way, that if I once start I ought to know I will not stop.

But that what I'm working with is constantly more equipped to

be worked with. And the more consciousness, the more conscious I can become, so that ultimately that what has to take place in the reformation and the renaissance of that what has to be the conversion of myself, of a personality going gradually into the possibility of an individuality; becoming a man with three bodies, we say, - a harmonious man who can function correctly in harmony of each of the three full-grown organs, possibilities of his centers. That then at such a time such a man can be as if within him has taken place this possibility of yeast spreading gradually with more and more force, multiplying starting from a few cells, finally ending up with millions and millions of them, the totality of the body being affected as if under the influence of that kind of contagious disease.

I call it a disease now. It is something that is spreading. It is a disease because it will do away with everything that doesn't belong. At the same time it is like a current flowing over land. And after it has settled like water, and receding, leaving there fertile soil: This is what happens to a man. First it is like a menace, as if it destroys. Then it recedes and becomes real Man because that what is left is the essence of his life. That what takes place with "I" when it comes in contact, I say, as if by contagion, as if it is that kind of a disease that spreads, is that it will affect every single cell of one's body, including physical as well as psychological. And that because of that the different cells will be, in being affected, changed. And that what will have to be destroyed will be destroyed. And that what can remain alive will be like gold finally, after all the dross has been taken off. Or that what is distilled and distilled and distilled finally will make the quint-

essence. That what is five times distilled will bring essence of a certain quality, although the quantity may be much and much less than one expects. What difference is it if there is all of God or just a little bit of God? Because a little bit of God is all of Him. What is the difference if there is a little "I" that I can see constantly, when that "I" is there all the time, when it is not away every once in a while? There is no difference any more because that what "I" is, when it is, is. And there is no further question about its existence.

So you see, how will we now work? What will you bring to these subsequent meetings? What is there that is not clear to you as far as the A-B-C of Work is concerned, the necessity of trying to wake up, to be aware of yourself, to see to what extent you could in your activities have something in you that remains impartial? While that what continues, continues and continues in an unconscious state of your ordinary body, doing whatever it has to do. Something that is next to it, - I say that is now enveloping it - it is around you: it could at any one time penetrate provided you're open enough to let it. Something that changes for you the atmosphere of your living, the same way as the atmosphere is now affected by breathing. And that what is let out as carbon dioxide affects of course the atmosphere of man.

If a man could become conscious, he would exude that what is of no use to him any more, and what gradually would be on the level of conscious impressions, creating for him then the atmosphere which again and again will be purified by the possibility of that what exists around such an atmosphere; and creates then, almost I would say by a certain natural process, the forms that are necessary as



oxygen for oneself, eliminating the carbon monoxide. Great Nature will take care of the clarification of one's atmosphere when that what we give are worked-out conscious impressions, having done their duty for us. Now being still contained within the atmosphere created, (we) now will be changed by Mother Nature no longer, but by that what is Great Mother Nature, that what is God Himself, changing then that atmosphere and creating for us further conditions, more and more of that kind, the higher and higher we can grow, and the more and more and closer we could come to the realization of a concept of Absoluteness.

For this we work each time. Each time you think, each time you feel, each time there is that wish, each time you realize the necessity, each time if you can you are reminded, each time in daily life. In daily life, in simple things, not complicated, not as yet. Don't lose yourself, not as yet. The physical body - just be aware. It will give you more than enough to do. Do it at times when you can, even at the moment when you get out of bed. There you are, one foot and another. And you sit on the edge. You close your eyes. There you are on the edge of your bed, contemplating perhaps. Thinking perhaps. Meditating, also perhaps. But aware, without any doubt.

If one does this, I said before, the day is different. And you accumulate data, further facts of information placed against a background of your conscience, the valuation of the facts of your experience, judged at this time as far as their validity is concerned, from that what you know within your heart. Because there is the seat of your conscience. And that is, as I've said several times, very close to the form of life within one, which is the essential essence, which sometimes we call magnetic center, and sometimes we call God, the

voice of God. Of that, how He speaks, what kind of tonation, what kind of timbre, what kind of volume, what kind of intensity, what kind of rate of vibration? How many overtones are in the voice of God? How much of a range is there? What are we sensitive to? How can He say so that we can hear? How can we be open so that He will wish to continue to talk? How can we be so that He can be within, outside, wherever His Endlessness must exist, wishes to continue to exist, and wishes to absorb us in that kind of an existence? This is the aim.

This is for us life. This is the basis of inner life. This is the basis of the reality of consciousness, conscience and Will. This is what is meant when Gurdjieff talks about duty to oneself. This is when he talks about the necessity of the five rules of Objective Morality. This is what he means when he says and tries to describe the planet, the little planet Martfotai: that what is needed for man to have constantly in his mind and in his heart indelible script of that what are for him Ten Commandments for his life, even if at the present time he cannot fulfill them. That he knows they are there, and that for him his constant striving towards it ultimately will open the door so that he can see; and very carefully want to go across the threshold in fear and trembling, not knowing what will come; but, you might say, being pushed by the realization of what he is, and pulled by the possibility of what he might become. Gradually he will go step by step, entering into the Kingdom of Heaven.

Read all you can. Apply whatever you know. See in how far your daily life can take on a different kind of a color. See what you can do with yourself. You are that kind of a master, with God's help, to

become then, to use a trite phrase, the captain of your soul. But that what you have to build is first a soul, before there can be any kind of a captain. It is a ship, yes. There is a captain at the present time. It is common sense. But there is also Beelzebub as a guest, being transported by this ship, the ship Occasion. That is the opportunity, the ship that is meant to be a description of Work as a method. And it has there Beelzebub governing in a sense from Above, from the top, with his intellect purveying the totality of the Universe, and every once in a while explaining to his little grandson, that is the heart in man, what is needed for this little Hassein to find out what ultimately may be the requirement, because he happens to be interested in those creatures on the planet Ors. And that that what is needed every once in a while when Ahoon, the servant, comes in:- Ahoon represents physical body. And he appears whenever it is necessary in order to put to practice that what is being intellectually known, and that what is feelingly felt, what is emotionally correct. To then, to describe the result of that kind every once in a while then, Ahoon tells about his experiences: when such and such a thing happened and he was present when Beelzebub descended to the earth.

These are the ideas that are in the Book, which you can make your own if you wish, and which you can verify. And then you can write a book of your own based on your experiences, which if you do it rightly, will become manifest in that what you are. And that will be the best legacy that you could leave to any friend, or even to your children.

I hope I see you next week. And in the meantime the obligation is on you. By the fact of your coming here, I place it on you. To

the extent that you wish, you take. To the extent that you cannot do it, you don't take. But your conscience will be your guide to know what you can take, what you should take, what you are willing, and what you hope for.

And with that you get up in the morning full of hope to be able to be that day, even if it is only a little different, but that kind of a man who during that day fulfills his function as commanded from Above. He is called that way. He belongs to earth, but he is called to leave earth at a certain time. But the equipment as represented by the talents he has received and with which he has worked; - and hoping that then in the use of that the talents have doubled, and he can prove to God, to the Archangel Gabriel, or to his own conscience that he has actually worked in the vineyard of the Lord.

Good-night, everybody.